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Must Remain in
Transcription Room

M2184
Saturday December 2, 1972
Nishimura's IV
Sunday Barn Lunch Dec 3, 1972

Mr. NYLAND: We're talking more and more about the necessity of a group. You see, one works on oneself. One discovers a great many manifestations which were hidden partly by habit and partly because you never really paid attention to them. You start to know yourself a little bit. At certain times in comparing that what you have seen with an ideal you might have, you try to change yourself. And we do it via the road of Objectivity. Because if you attack it in a direct way, telling your mind that your body should behave differently, usually the mind is so filled with excuses and different forms of rationalization that you're not strong enough, and after a little while you don't even become interested in changing it because you have a perfectly good reason why you should continue the way you are and usually it is a question then of simply accepting yourself as a personality, and whatever it may be, sometimes liking or disliking, sometimes imposing on others without really caring too much about it, You become self-centered, and you make your own world, and you say, If nobody likes it, well it's just too bad.' Sometimes of course you change yourself for the sake of other people, but if it is a question then with of your mind trying to telling yourself what to do and particularly when the

~~mind~~mind tries to tell the feeling what to ~~do~~ feel and not to ~~do~~ feel, you get really confused. ~~And~~ So when one wants to Work on oneself, as I say, via the road of objectivity, that is by means of the creation of something that is of a different nature and out of this world to which you then attach a certain value and hoping ~~then~~ that it can start to function for the help of yourself, you then will discover certain things ~~that then~~ which when the truth is reached by means of an absolute road, you cannot deny any longer and although they are stored away in your memory you do remember. ~~You~~ how you were. You have no means anymore of ~~not~~ out of justifying yourself or to get around it. You have to face it and when you are honest you will continue to face ~~it~~ that. How will you, with this kind of information that you do have, actually reach an ideal state? Because that what one calls ideal and is thought about and felt sometimes, sometimes not entirely felt so clearly but sometimes based on an information which we call a hunch or intuition or honestly trying to think about oneself, ~~about~~ of what one ought to become and then establish an aim which you then wants, want to strive towards. Much of that is still of course quite subjective in the terminology of ~~the earth, or~~ our own world and the earth, and we don't know anything about how it would be on a higher level of being and it ends up most of the time by just striving, you might say, to get away from what one is. That is, if one understands the bondage of oneself the purpose is to become free from that bondage without being able to determine ahead of what we get into and how it will be. But at the same time having now at one's disposal facts which are irrefutable, there is a change in oneself by arranging such facts in a certain way which then will give for a person a certain stability because he is not losing having his mind anymore to question that what is really his foundation of truth on which he must stand and there is nothing

else to do than to arrange them in such a way that they become acceptable to oneself even if one's-in one's ordinary life. In that kind of attempt there is something else that takes place in a person because it becomes more and more acquainted with truth as it is or he becomes acquainted with the fact that there is an "I" with which there is no joke. Or that it is, religiously speaking, possible for a man to live in accordande with that what is higher without determining what higher is going to tell him, only it means that for him he wants to get rid of the things that are obviously in the way and leaving that for a little later the different things about which there is a question. But in the attempt then of making such changes and thinking about what is an ideal man as perhaps described by Gurdjieff as a harmonious man, we are not so dumb that we do not know approximately in what direction we perhaps should go and then in finding out by experience when we go in that direction we have to have honesty with us to admit that perhaps it was not as yet the way it ought to be or could have been and keep on striving to reach that kind of clarity. That is a road of trial and error and in that direction we can reach a certain place, but then it seems as if we become more confused because we do not really know what is ideal and we have all kind of reasonings to indicate that the ideal state is really what we would like and we still dislike sometimes what we could also call ideal, but we don't want to reach it because we dislike it and we don't want to make the attempt to overcome it. That is a point in the development of oneself in growing up or making a Kesdjanian body or the beginnings of a Soul in which a man is really up against it, and it's not what I explained yesterday, this question of wanting to overcome one's own interior life, wishing it to come out and because of the activity

having a chance that the emphasis will be more on one's inner life. This is really something where we come to a stop because that what is allowed for us even the sense of wishing to become conscious is still subject to a certain law of binding us to the earth and it is as if there is a sign which says, "Up to this point you are allowed to go and no further." I do not know how much you realize that what at that point is really disgusting to oneself is that you have made efforts and you cannot continue even with the best intention in the world. It is as if the development of a man as represented by an octave that he has reached the real MI in himself and faces the FA bridge which he cannot overcome. He needs at that point a certain shock or influence from the outside because not even the aim which we sometimes represent by SI-DO of such an octave is not clear. Because the clarity has to be based partly on an experience and partly on extrapolation, but it has to be such that we have to know just a little bit and about the SI*DO which is situated in the development of a man in a state of consciousness and conscience, we cannot describe it. So that what takes place sometimes in one's inner life is not sufficient to create the conditions to overbridge the FA in this kind of development. At this point we need a group. A group will give exactly that what we need, but you don't understand a group when in your own development you haven't come to that point as yet. If you believe that you can continue by yourself, you must continue because you have to find out that you cannot make further progress after a certain point. Now there are different ways we try to create influences of a group. There are of course meetings, which are helpful. There are activities which throw us together. There are lunches where we sometimes meet. There are small groups when we can talk in honesty. There are also possibilities of answering

tapes for other groups when we are forced to come to conclusions regarding certain questions. There are also of course the responsibilities we take upon ourselfes in relation to each other. There are the opportunities of Saturday and Sunday of working together physically. But what will a group do and in how far can a group then be of use to oneself? I would almost say that in the first place you must realize that you need a group. If you don't feel that way, if you want to continue the way you are doing, I say again you must continue until you find out that you are stuck. Then maybe you will look for activities of a group and the joining together of different people with an aim which is not personal and only for themselves but the common aim of the group is to reach as it were a relationship between the members of a group and sometimes we call it Bruderschaft, like a brotherhood of that what is as a group aiming in reaching an aim which is far away and for which it is necessary to have further understanding of how jointly one can come to conclusions when for oneself it is impossible to reach that. Suppose there is a group of 10 people. The relationships that are possible for one man is of course with other 9 except or perhaps it would be possible to reach a relationship with himself. But when he needs a group at that point it is still excluded that he has the proper relationship to himself and so all he can get is 9 relationships. The totality of the group, since each person has a relationship with someone else in the group often is only five and that is where the difference comes in, because each person has a relationship with each other, but the other has the relation with the first, so that is why the number is half. The quality of the group itself is dependent on the power represented by the total number of people. That is of course interesting because that is something one cannot do for oneself. In addition to that there are people who can be, with an aim in mind,

be honest about others. Sometimes being less identified with someone else than you are with yourself, it is possible at times to become more objective regarding someone else . In working together with other people one's unconsciousness in the identification of what you are engaged in will show up what you really are to someone else and when he is interested in you and wishing to communicate, that he will see certain things of yourself which you have not seen before. That is the advantage of a group as a whole, when one works together for a common aim. After some time it is obvious that the influence of a group is limited and that when it is necessary for a person again to come back to himself and if possible as i've said to establish a relationship with himself but this time he wants to profit by the quantity of the other members of the group which amounts to at least nine and in that sense his own development is worth more than what he can get from the group. So the group is limited in giving a man certain support and a group is necessary to establish solidarity between the members of a group when they have a common aim, but the limitations also are represented in the octave of development by the SI-DO, and when the SI-DO is reached in that development were the second triad has reference to the development within a group and the first triad is the development of one's self then the SI-DO cannot be overbridged unless the group as such disappears and that what is important for a person remains when he considers himself in his own perception. The SI-DO in the development of a man who honestly Works on himself is that he becomes from from himself. For that being in the group he becomes free from the group, having profited by having you might say a joint affair, that is, that what is possible in a group is not possible by an arrangement between 2 people. With them if it is only two one has an exchange on a certain level and particularly when the development of that kind of relationship becomes more intimate it is

very continue to
~~extremely~~ difficult to/tell the truth because the adjustment that is made between two people is for the sake of peace and not for the sake still
of telling each other what is/wrong. That is possible in a group because there is less personal element involved and it is that continuation which will enable a person to overbridge ~~the~~ SI-DO and as it were complete himself when he has learned what it is to be affected by others who are more impartial than he is to himself, ~~utilizing~~ then what he has learned from the group itself in the application for what he needs to make himself more complete. One returns to oneself. One keeps a group going because it still is a foundation for a solidarity. It still is the possibility of coming back to a group when one for oneself becomes a little bit disheartened but the actual Work on oneself has to continue within oneself and that particular little distance of SI-DO means that I have to loosen myself completely from myself. I learn that by first becoming ~~a~~ free from the group as a whole and then on that kind of a basis of understanding that the group after all is not anything personal when there is an aim which is far away in the future, the meeting of the members ~~of the~~ group is not within the group but it is in the common aim towards which all should strive. You see how important it is to have a group ~~that~~ which actually Works, which is not only Working on themselves, but which is really interested in the establishment of relationships between the members so that then the common aim becomes more apparent and is ~~not~~ not hidden within one's own life. One has to learn gradually to talk about an aim impartially. One has to learn to see that that what perhaps could be called 'a private affair' in relation to one's God, the privacy can be reduced a great deal when one understands more of the common aim which must exist between the members of the group, because a great deal of that kind of striving for each person is exactly the same for each person in wanting to overcome his bondage. And it

doesn't matter so much how much one is bound or in what direction one person is bound and another may be bound. It remains the same in principle--this wish for freedom and that is to be developed in membership of such a group, emphasizing again and again the aim of God and Infinity and an understanding of freedom for one's own life but this time jointly wishing to make that much more of a force so that ~~there~~ when one falls down a little so that someone else can help or that the group as a whole is there to give you rest when you need it and sustenance when that is required, but it always must be followed by a certain period of that kind of solitude. The way it comes to one when the SI-DO will be reached is also a period of silence for oneself, in which the relationships with the different people of a group have become exhausted, in which one feels less and less the necessity of even an exchange because it would come to the same thing of repeating that what has been said already many times. The silence becomes apparent in not talking but in seeing each other as the manifestation of a person who is honestly working on himself and does not want to talk or discuss it. In that way one becomes free from the group. And I call that the silence period because it is the beginning of what is for oneself the necessity of looking within to see what bondage still is left which belongs to one's private life. Although a great deal of that what one can do and discuss is much more than what one originally might think that ought to be kept private, there is always a section of oneself that remains private in an absolute sense. It is not to be discussed with anyone else. It is a personal relationship between a man and his conscience. In that he must know that the responsibility is not to anyone not in the group, not even to Work when it is explained or Work as such it is described as certain means of how to become more conscious and conscientious. There is no more obligation of that kind. The obligation is now towards one's own conscience and consciousness and a description within oneself which remains within the essential essence quality of one's

inner life. It is a relationship we say sometimes with God which takes place in the inner inner chamber of oneself where there are no witnesses, where there is nothing that should go out towards the outside, towards other people, not even friends, quite definitely not with those with whom one is on an intimate term, but it is completely by oneself as if one is gradually coming to the top of the mountain and is by oneself because that what one reaches at the top is the panorama of one's life. Then one looks back on the development of one's life as perhaps influenced by work on oneself but it is at the SI-DO where it becomes, where there is the possibility of the telescoping of what has already been past and that past in looking over the different ways by which changes have taken place in oneself that then at the SI-DO there is a chance of really coming to grips with the motivations, with that what has infleucned one, with the different influences from the outside world, by the way one has kept on thinking and all the different things that belong to ordinary psychological analysis, but this time it has become completely free from any kind of partiality. You see, the whole theories of group work together, all the different influences from others on one, the way they are, perhaps intentionally or by chance making remarks about oneself which one can take if they are meant well and if they have at least a grain of consciousness in them, will arouse in oneself a conscience of wanting to make sure that what one wishes to continue always should include work on oneself in the three different aspects, and that therefore being on the top of the mountain and overlooking one's life, and it need not be a life that has reached a high age, it is a possibility for each person at any one time to look back and see what his past has been, even if the mountain is a group of different mountain tops and one has to be climbed and another and another because there are different aspects to a person's life and that what can be repeated in relation to one kind of an aspect may be quite similar to another aspect of one's self. Let me explain that a little bit.

There are different facets of a person. Some are very close by. One can see. The others have to be unraveled. They are covered up They take some time before one sees them. The development of a man is not simultaneous regarding all such aspects. It is usually one after another dependent a great deal on the intensity of involvement or the degree of bondage and that therefore the continuation of the development of a man can start with a small thing and then be finished with it and then go over to another and tackle that and then a third and so forth. And so this reaching ~~of~~ of a mountain top we apply to one particular aspec t of oneself because one has not as yet found the great common denominator of all such aspects. One lives on earth for a long time in a room with many windows . One is not as yet on the roof and can overlook the universe around one. It is true that on the top of ~~the~~ a mountain you see more than at the bottom of it but when it is in a mountainous landscape you see many other tops which are sometimes higher than where you are and it is that kind of a growth to which one has to become accustomed so that finally with the desire which is in all of us at certain times, you want to reach the highest mountain if possible in order maybe to distinguish yourself, but for us the purpose is to reach God as closely as you can get to him and the earth will allow you. So with that in mind, this SI-DO is made up of different aspects and one is, within this SI-DO, the condensation of such aspects which are close together, there is a necessity of separating them in order to give yourself room of what to do first and then that and then that. It does require much more consideration of having patience to do one day one thing, knowing that something else has to be done the next day but not as yet doing because you first have to do what is assigned to today, and then having accomplished it the next day will offer the opportunity for another kind of an aspect or a

phase or an attitude or a part of oneself which is still unconscious or a habit which has not been uncovered as yet. It is true in general that this same kind of a process starts to take place in a group because there one profits by the different kinds of people with whom one works and each person being of a different kind of configuration will affect a person, any one, in a different way and because of that the relationships between people in a group are useful because for oneself one could not create so many differences and different aspects of oneself since each person is limited with in himself to the possibilities of his own behavior which do not cover the totality of ~~100~~ hundred per cent of all possible behavior forms existing. This is an advantage of the group if it is functioning. If it is not functioning, that is, if constantly there is difficulty in wishing to accept conditions of someone else, if there is constantly ~~the~~ a fighting against that what is the behavior form of someone because you do not like it or you do not understand it. All of that of course can affect the progress of a man being within a group. When there is too much negativity of course it ~~will go~~ worked the wrong way, ~~but it~~ what is finally in the way of oneself of determining what is right in the sense now of having an ideal for oneself which one would wish to reach. It can be discussed in a group to some extent but in one's private relationship towards God what is really then in the way? It is always oneself. It is always one's self-concern, one's conceit, self-love, vanity, all the different vices which Gurdjieff mentions many times in the book. ~~With~~ Everything that one wishes then to uncover has a relation to towards that form of self-love which is ultimate of identification with oneself as a form. And the problem of wishing to separate from that form and to understand one's life is exactly the problem one talks about with God when he sits on one side of the table with a book in front of him which is the history of your life and you sit on this side on your knees because you're not entitled

as yet to look at your own history although it has been written. The purpose of writing it and the purpose of not being conscious during such a lifetime is simply that you are not entitled to know it until God tells you, again and again giving you information by means of objective values. When one enters into this holy of the holiest and is on one's knees and then hopes that God will tell, he looks at the different pages and aspects of your self. He tells you that certain things are right because you have done what was necessary and you are finished with it; there are still certain things, which he will say are not as yet understood and you have to see what you now can do even when you are trying to unroll your own octave and to see your past, that all of that culminated in the fact of the SI-DO being on top of the mountain and having then at your disposal all motivations which came to the conclusion of yourself being what you are and at that time God speaks through your conscience to tell you that this or that and that, still belonging to your Karma, you have not as yet eaten up sufficiently. If one has time to live, if God gives a chance to be able to continue with one's life on earth, then that is the requirement of this SI-DO period. If God feels that it is necessary to cut your life off and to let it proceed in a different surrounding and perhaps in time returning to earth in a different way so that then such problems of your Karma which have not been solved can then be solved in different surroundings or being born of different parents or with different kind of aspects in the beginning of one's life as a concept. It is very difficult to know what He will say, but one faces that kind of a condition regardless of what the judgment will be. One simply says, quotes that what is needed for me is no longer in my hands because I've done now what I could and I have written in that book, if you will look in the last page, my Lord, that that what I am, I no longer wish to be and that what I

hope for I cannot describe because it's impossible for me to extrapolate my life based on what is unconscious, hoping that such interpretation will be a measure for Consciousness and Conscience; therefore, I leave my life for what it is because I can part with that. It has used, has been used, it has served its purpose, and the further formation of my inner life is in your hands." One can say that sometimes; one can say that sometimes when one reaches one mountain top. It is not that I wish to repeat what I have done; I wish to give over what is the result of my attempts, but it is quite certain that I will now need advice. This kind of holy prayer on the top of a mountain requires for a person to be all-present to himself. It is necessary that his thoughts and his feelings and his posture become one, in wishing to understand more but only to be given the solution to that kind of understanding when the time for oneself is ripe and that time is determined by forces which are higher than we are. Of course there is the wish for such fusion so that then such understanding can be communicated, but as long as one keeps on breathing on this earth, as long as there is life in one's body, there is always the difficulty that at the last instant there is the necessity of wishing to hold on to one's life on this earth with the knowledge that one's Karma has not as yet been fulfilled and the responsibility still rests with the person who is alive, wishing for fusion but knowing that it is not as yet the right time. A prayer of that kind ends with, "Not my will but Thine."

We talk about this because it is practical. We are together. We have a group. We talk about Work. We become gradually more and more clear because the attempts we do make have an affect on one. They leave a deposit. They give a chance to each person in his time to come to conclusions which are based on the possibility of a road away from bondage

towards freedom. That is why I want to talk about it because it is so simple for each one of us. We have our own life; we have a responsibility; we have a wish; we want to grow up; we want to understand what it is to become a man; we have a group; we have an opportunity for exchange. You can take it; you can leave it; you can pretend that you already know. You can insist for yourself that you want to be by yourself. How does one measure this kind of a wish as to its ~~vanity~~ verity, its real value? I think there's only one way. It is by the experience of trying out one thing and another . If because of certain circumstances you happen to be in this kind of a group, there is a meaning for that which you have to find. If because of certain circumstances you have been conceived and born on this earth, it is up to you, to each person, to find out why he was born and what is the aim connected with his own existence. (All right Bill) SIDE 2

MR. NYLAND: (It's going) It really always comes down to that particular personal aspect of one's self. If one wishes a relationship with one's self, it is in the presence of God that it will be possible, because of His presence. Because one has to be so honest that nothing else will do. The truth has to be there and you have to look at the truth as if it is a sign hung up above the Lord sitting at the table and reading your history. It's necessary every once in a while to become quite concerned about yourself. And to be serious about your life at times, not always, but to determine at such times how you will be in ordinary life. We talk now about Work; we talk about the Barn, about the group. Almost immediately you will see different people, your friends and your enemies, pass by in your mind as belonging to a group like this. You will have already a like and a dislike or a criticism. You will see already the difficulties that have been in the past and which you

naturally will assume will continue to exist. ~~There~~ you already are, even in talking and thinking about this, judging about the possibility of the adaptation of such an attitude I'm talking about, and maybe after a half hour, after you leave, after you enter in to your own home, in your own conditioned home, where you are so familiar with everything that takes place there, and ~~where~~ each reminds you in an unconscious way of your own unconscious state. There is the difficulty: to bring back that what ~~perhaps~~ you now realize at the present time as a necessity, and where will you get the strength to make such attempts at moments when it is needed and when you have to consider the fact that you are a member of this group. When you feel that in this group there is the possibility of truth for yourself, maybe that can help you, maybe the realization of the need of others to communicate with, but on a level ~~that~~ which is becoming to a man, not on a level ~~that~~ which is much too low. And how often will you catch yourself in such conditions ~~which~~ which are unbecoming to you, or even from a standpoint of ordinary unconscious life? All of that what you have ever thought and felt in regard to the different people ~~who~~ constitute this kind of congregation, all of that will come to the foreground. You will have to accept ~~that~~ it because that is the way you are. You cannot do anything against it because that happens to be the way it has grown. You can accept it if you have an aim for yourself for the utilization of such opportunities and taking them in time as one day as an opportunity which is special and perhaps connected with one person, and the next day an opportunity connected with someone else, but all the time, that what you are is looking for the opportunity to be utilized in which then the others can help you, giving you an opportunity to work on yourself in the acceptance of that what you are, what you feel, what you think and sometimes even what you do in relation to others. Of course , it does require a coming to yourself; it does require a wish to be honest in prayer.

It means that you will have to hunt for that what is your inner life and make it appear and have the dare to recognize it as an important aspect even if it is not as yet fully important, but that you hope it will grow in importance and gradually in relation to that the different things one is engaged with and sometimes by necessity, that they only receive as much as is needed for the maintainance and not enough of that what is the reality of yourself, when that what is given to them, in such instances, realizing that you have given too much of yourself which was too valuable to be given. A man divides himself in a superficial way of living which requires a certain amount of energy. That's his affair--how much is required for that kind of maintenance. It includes unconscious living, in work you have to do for the sake of money, or perhaps a little pride, or a relationship which already is established and you cannot as yet solve in any, let's call it, objective sense. There is a quantity of energy that must go, and it has to be given freely because of the responsibility that you have assumed in your life, but there is also a quantity of energy which must be used for a different purpose. It usually is the same quantity that is available within a man in his thoughts and in his feelings, but when you realize how much you want to work on yourself, you must also know that that what is Work is like the conversion of such energy to become energy of a higher form. What is it really that one understands of oneself? Notes are being struck with overtones. That what is needed of the unconscious notes which are struck is to block them so that then the higher notes of one octave, much higher than that, sixteen of them, can then be sounded or heard, and then in turn can start off that what corresponds within one's own life of belonging to a higher form of vibration rate. This is really the problem. One lives unconsciouness, in unconsciousness, striking the notes of the music of one's ordinary life. One must select

out of such sounds those which have more reason for reaching God by virtue of being finer, of having rates of vibrations which are twice or more times as often per second and because of that indicate a higher form of life since less and less of that what is the tone itself is necessary for the maintainence of a tone, even if the tone itself is not so strong, the tonality of it is more pure. The purer a note can be means the less overtones are saddled with it; the higher one goes in the direction of a treble , the more possibility there is for reaching God. The ultimate tones which are played in the spheres of the universe are the overtones from all crystallizations in the rest of the worlds, and they then come together at the highest note possible subject to the law of Three and form a choir of Triamazikamno. The combination of that in the Nature and Great Nature of God Almighty is the final tone struck in anyone's life when he gives up himself and his form, his vanity, his self-centeredness, his wish even to live, substituting for it the desire to just to be and then he does not know even what to take or how it will be even because he does not define his being to be something. It is just being and no more and of course no less.

I hope you have a good Sunday tomorrow. I hope we all can learn from each other. To Gurdjieff.

Transcribed and typed: Helen Ramsey

First Proof:

SUNDAY LUNCH

MR. NYLAND: (Dogs barking) That's a good beginning, It's a fight outside, No fight inside unless it is between yourself, what you are, and your inner life, and I hope that this kind of Saturday and Sunday, this weekend has helped a little bit. We've talked about it and I've said many times it doesn't make much difference if I talk about it when you don't do anything, and perhaps it has stimulated that you actually could consider it and here you sit at this table and maybe you can remember, What is the value of you at the present time? Where is at the present time your level of being? What kind of conversations have you had when you sat down? What thoughts did you come in with? All that determines what kind of personality you are, but it has to be a personality with a constant question mark of wanting to find out how to grow and when I say constant I mean really that it has to be there many, many times, not just once or twice early in the morning when you say your prayers or in the evening when you go to bed. It is during the whole day that this kind of a thing should be with you because your breathing is with you and this should become like breathing. Impressions which you receive through sense organs take place all the time unless you happen to shut them off, by closing your eyes for instance. This kind of Work should take gradually such a place that you know that it is necessary that you cannot neglect it, that even if you do neglect it you should feel sorry and sometimes it is as if you do neglect it, it is as if you stopped breathing or stopped taking in impressions. And you cannot live without impressions, you cannot live without breathing.

For a little while you can. You can live with solid food for a little while and of course you can suffer but at least you can stay alive With impressions you cannot live anymore. Without impressions you would die. This kind of Work gives you impressions, and the impressions are of a higher caliber than ordinary sense organ impressions. They belong to two different functions, also sense organs, but on a higher kind of a level; one taking care of your emotions, and the other taking care of the potentiality of your soul. And when they are being fed they start to demand from you energy and if you don't give it, and having, you might say, started with them in creating them, you are under obligation to feed them. It is like having a baby. When you once decide you want one and then it is there, and it is born, you are under obligation to take care of that child. You cannot get away from it because that's the law of nature. If you don't understand that kind of law you don't even belong to nature. You are really very low if you shirk responsibility as a result of your own action. When a person wants to work he starts something to become active in him. He realizes that he not only wants it but that he needs it. And when he needs it and honestly means that, he becomes responsible for the consequences. If you create and try at times quite honestly to create an 'I' and you might say it is there, then you have something to do about it. You cannot withdraw and leave it to God to feed your 'I'. You become responsible for your life. When you wake up your inner life, you become responsible for maintaining that awakened state. You cannot just start certain things and then leave them after a little while and then hope that when you come back it still will be there. Most likely it won't. It will have disappeared or it has deteriorated. So I would say when you want to work on yourself you have to think very well before you start. Think three times. The

is; when I wish to Work, what will it do to my present state of unconsciousness? The second is; if I wish to Work, do I understand my capacity to really be capable of Working? And the third is, if I do Work will I accomplish my life's aim? And the answer to all those three for all of them is 'Yes', you are engaged in an activity for which you have started and for which you carry the responsibility with you. You must learn that, because many times in ordinary life you start certain things, you have lots of ideas, you want to do this, you want to do that, we all crowd in in your brain. You don't really know what to do. One time you start on one. After a couple of weeks or months you stop it because, for whatever reason there may be or whatever rationalization you might want to employ. But to stick to it. To give yourself a time limit. Even to say for five years I will see what Gurdjieff is worth for me. Then decide. After five years I go back into ordinary life and I forget about Objectivity. Or if it gets hold of me, then of course I'm caught in that. You see, partiality is not bad when it applies to something that has aliveness in it and can carry you further. Partiality in ordinary life keeps you unconscious. That is why from the standpoint of wanting to Work on oneself it is no good. I don't want to say it is bad; it's only no good for a purpose which is different and because of its no goodness it is in the way and it becomes an obstacle. But to become identified with your aim and when that aim is the striving towards becoming a man, of course you have to become identified. You have to join as it were the aim as if such an aim is already reality and then the road towards it becomes the identification with the wish in finding out what is the aim for your own existence on this earth and even if it then as you know will lead away from this earth because it will be in the nature of it that you want to leave this as bondage, that the

bondage has to be dissolved and for that reason you want freedom to experience, to be experienced by yourself. This I say when you once start to loosen up the knots which now bind you, you really cannot stop half way. And that is why we say many times it's either 'yes' or 'no' but it is not a 'yes' that will extend to infinity. It is yes which is said in ordinary life subject to the laws of unconsciousness and certain time durations. You make up your mind for a year when for instance it's your birthday. You make up your mind, ~~for instance~~, when you make a change in your life in a new surrounding and you say, for such and such a length of time I will be devoted to see what I can extract from that change. Don't become haphazard, but sometimes if the things are too much simply select what you can do and leave till tomorrow what you cannot do today provided you do something today. Then tomorrow is not ~~the~~ disease; it becomes incorporated in the plan of what your aim would encourage you to do. I have an aim which is a short one, you might say. I'll give it a time of three months. I do believe that this group should have a bakery. And it is mostly for the group. I'm not interested particularly in serving the outside world unless there is a chance that in selling it we can have a little better income. I am primarily intersted in feeding us sufficiently well with ordinary food which is nourishing. I do not want too many fancy things but I want a bakery so that when you come, bread is there, that if you wish it, that we can preprare it so that you then come for it. I will open this bakery with a few other people and put it on that kind of a simple basis. It will have bread, some pies probably, some cookies, and maybe a few cakes but it will remain very simple in different kinds of bread.

and I've talked about it because I've asked you what kind of bread you would like. This time I ask you, if a bakery of that kind exists, who will buy? Who will come and buy the bread? I would like to know that. I would like to be able to count on it, that when you say I want to have one or two breads or loaves of bread during a week, that I can count on it, and therefore if you have interest in this kind of group bakery I would like to know so that we can start organizing in a certain way and again stay very simple in such organization. A little later I want to connect it with breakfast, so that each person who really has to attend to their own activities can find in the bakery a very simple breakfast, enough for himself, I don't want as yet to extend this kind of coffee into coffee klatches during the day. Maybe later but not now. Only breakfast. That can be served there like we serve lunches here at the barn and like we have opportunity for dinner at the Guesthouse. I think it is logical that we think about how to help people when perhaps they cannot serve themselves or perhaps it is difficult, and instead of going to the G's and so forth that at least you have a chance of a decent kind of surrounding where you come just to eat, and talk a little bit and go. The reason I don't like a coffee klatch is because it always goes over into sitting down for any length of time and forgetting about what you should do because it's so nice to talk together. We must become much more honest about it and the bakery will have to be an example. For the time being we will not connect it with the Health food store, not as yet. The purpose of the bakery and using ordinary buns and loaves of bread and so forth need not be organic and need not be for a person's health. Of course it has to be good material but it is not going to be based on vitamins. The attitude of people who want to have health food is really different from some one who just wants to have a nice little doughnut, or some sugar in his coffee. And I want to keep that quite separate

so that even if later we utilize the space, it is understood that there is no connection between the two, only for those who want either one or the other can be satisfied. I like to put it up and I say I give it a time limit of three months. Now during that time you can become convinced that either the Bakery is a nuisance or it's going to continue, and it is as simple as that. Now if you wish to help and if you wish to consider it as something that belongs to the group and has a right of existence, let me know, because then I can profit by whatever suggestions you might have. This is what I mean by setting out for certain acitivities, really to oversee first the possibility of how long one wishes to be engaged in it, but then when that has been settled you must be quite sure that your honesty requires that you stick with it. In the case of the bakery only three months is not very long. In the case of other decisions, allow at least six or a year, so that at least you can see what you can do during a year because your activity may be affected by the seasons or by the conditions of the Farm or the different people who happen to come and go. And in general it is like that. We have talked many times about a daily aim. What kind of aim have you when you get up? When you see the day ahead of you, divided into certain parts in which you will play a part or a role or whatever is required that you have to do. How will you be, hope for, or make up your mind about, that for that day you will do this and that if you can. That is your daily aim. It does require at the end of the day to see what actually has happened to carry over what perhaps is necessary to the next day. There is your week. A week of different days: Monday, starting with a Sunday if you like, Tuesday, Wednesday--you know the planets are represented in the days. And you go through the whole gamut of the planetary level and each day perhaps could be influenced by what is meant by Mercury on Wednesday or Saturn on Saturday if you are inclined to consider it

that, ~~not that~~ but over a week, seven days, you have a whole possibility of employing your emotions in your daily life, week by week, In one year it is of course your birthday that counts, what you will do in a year and looking back on what you were a year ago. Then of course your life's aim; it is made up by adding all such things of a day or a week or a year. That in itself is very much ~~distant~~ tinted by ordinary life, but when it is a universal aim, a cosmic aim, a religious one, including God in his almighty existence, in that what takes place for the good or not good, ~~for the~~ benefit or not benefit of mankind, the consideration of the earth in relation to other currents which are not of this earth, Great Nature in general and whatever one wants to consider in philosophy about cap? infinity and the totality of all things existing everywhere and always and the acquisition of the knowledge of one's self in whatever condition one happens to be. That of course is an aim for your ~~one's~~ inner life. That ~~xfxxxxxxx~~ is an aim that much is fed by your ordinary existence allowing enough time, ~~xx~~ energy to go in the wish to see what can ~~could~~ develop and to what extent you can ~~could~~ use your yearly aim or your weekly aim ~~x~~ by separating out certain things or putting it in for the purpose of a growth parallel to your physcial body, ~~of~~ your Kesdjanian and ~~xxxx~~ maybe later for helping to build your soul. I've said many times that that kind of an aim, universal in nature, universal almost I would say, ~~universal~~ in Great Nature belongs to yourself and belongs to your private life. One can talk about it in a very general way but ~~x~~ for yourself, you make up your mind because it's yours. You talk to your own heart because that is within you. You use for that your body because over that you may have a command. And it is that kind of an aim that settles in the three-foldness of yourself the whole question of what will become of me when I now live and I try with my best of intentions to reach either one of such aims on this earth, but ultimately, parallel to that attempt,

? cap.

to reach an understanding of that what is Omniscience, Omnipotence, and Omnipresence. I hope you have a good afternoon. I hope that at the end you can say, "It was a good weekend."

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To Gurdjieff, who was our father and still is in spirit.

And I play a little.

Transcribed: Helen Ramsey & typed

First Proof: Crate Larkin

2nd proof: Andrea

3rd proof: Sue Bernel